

Eductional Philosophy of Maulana Azad



Shabana Ahmed

Research Scholar,
S.o.S in History,
Pt. Ravishankar Shukla University,
Raipur, C.G., India



Abha Rupendra Pal

Professor and Head,
S.o.S in History,
Pt. Ravishankar Shukla University,
Raipur, C.G., India

Abstract

Maulana Abul Kalam Azad was one of the visionary Educationist and divinity who devoted himself directly towards the development of education. He firmly promoted new goals of education. those were, Education for Democracy, Education for Development, Education for National Integration and Secularism, Internationalism and Global Citizenship. He wanted to educate Indians for democratic citizenship. According to him, the success of democracy rests upon the quality of the citizens devoted to democratic values. He wanted to encourage the action of democratization. Because he knows that it is one of the basic indicator of social development. Educated citizens make democracy to function well. Every aspect of development is linked to education and knowledge. He emphasized on the importance of the development of our education system in such a way which will create a better and happier India. He says that we should organize our system of education that the majority of our people, having passed through the secondary stage, are able to engage themselves in the different professions. Education and development are correlated with each other. Without education we can't imagine that the country is developing. One of the main objective of education should be to promote national unity on the basis of a rich diversity of cultures and beliefs. Maulana Azad supported this idea. He wanted to reconstruct the national education to create a unity among all our people. The concept of international understanding in Indian philosophy is as old as the concept of mother and child relationship in human civilization. Maulana Azad felt that fundamental education for the peoples of the world is one of the surest way of securing international peace. Education prepared a child for responsible life and effective participation in countries affairs and also field the spirit of understanding, peace, tolerance, equality of sexes and friendships among all peoples. Maulana Azad frontier less humanism is also reflected in his view of the role of education in international understanding in preparing the students for living in an interdependent world.

Keywords: Divinity, Secularism, Internationalism, National Integration, Civilization, Humanism.

Introduction

Maulana Abul Kalam Azad was one of the visionary Educationist and divinity of his time. He had devoted himself directly towards the development of education. He had his due share in shaping India's destiny in first decade of Independence. Most of his speeches were related to education, that he delivered as the Minister of Education. The sensitivity of Maulana Azad was remarkable, it is this quality of him, that made him differ from other intellectual Muslim leaders of his time. Maulana Azad was the true nationalist. He could never accept slavery of British even in farthest dream. He was a progressive but equally a secular and a nationalist and the years to come this very philosophy is depicted in the entire system of education he adopted for India, or it would be better to say that he sculpted the Indian mind. As a matter of educational policy Maulana Azad firmly promoted new goals of education. those were, Education for Democracy, Education for Development, Education for National Integration and Secularism, Internationalism and Global Citizenship.

Objective of the Study

The present study deals with an important aspect of Maulana Azad's philosophy on education. as the first Education Minister of India, he had the major responsibility on his shoulder. He was a known educationist and a great visionary, who had prepared the nation to merge towards modernization through his educational policies, that is totally based on his educational philosophy.

Review of Literature

Ahmed, Afzal, "Maulana Azad: Vision on Science Technology and Development", Government of India, New Delhi, 2006

This book traces the role and achievement of Maulana Azad before and after independence. This book is very useful to understand the philosophy of Maulana Azad on education.

Sharma, Shashi Prabha, "Basic Principles of Education", Kanishka Publishers, Delhi, 2004

The book presents an overview of Education system in India. It provides a progressive record of the thinking of policy makers, who laid down the guidelines for future educational programmes and plans of action.

Sharma, S.R, "Life and Works of Maulana Abul Kalam Azad", Book Enclave, New Delhi, 2006

This book is dedicated to the life and works of Maulana Abul Kalam Azad. It contains the thought of Maulana Azad on various subjects such as freedom, religion, art, sports and education.

Sharma, J.N., "Encyclopedia of Eminent Thinker: The Political Thought of Maulana Abul Kalam Azad", Vol:29, Concept Publishing Company, New Delhi, 2010

The Book attempts to examine the political thought of Maulana Azad. Providing new insights into his life and multidimensional personality, it discusses at length the ideology of and perception his concept of nationalism and his views on national education.

Latif, Syed Abdul, ed., "Tarjuman-al-Quran", Asia Publishing House, Lucknow, 1965

This book is written by Maulana Abul Kalam Azad, which is edited and rendered into English by Syed Abdul Latif. Therein he has tried to give to the Quranic word of interpretation which it was originally meant to bear, or as was understood by the followers of the Prophet in his lifetime. This book is very useful to know the curiosity of reading and writing in Maulana Azad had.

Ravindra, Kumar, "Selected Works of Maulana Abul kalam Azad", Vol.X, Altantic Publishers and distributors, New Delhi, 1992

The book contains Maulana Azad's selected statements, speeches, writings and correspondence with top leaders and distinguished personalities like Mahatma Gandhi, Nehru, Patel etc.

Habib, S. Irfan, "Maulana Abul Kalam Azad and the National Education System", National University of Education Planning and Administration, New Delhi, 2010.

The book presents some of the papers, that were presented in a two-day seminar on the occasion of National Education day, organized by the National University of Education Planning on December 11, 2009. It contains several papers which are related to Maulana Azad thinking, vision and his works and achievement as Minister of education.

Chopra, P.N, "Maulana Abul Kalam Azad: Unfulfilled Dreams", Interprint, New Delhi, 1989

The book contains Maulana Azad's selected statements, speeches, writing and correspondence with top leaders and distinguish personalities. The book are attempt to examine the political thought of

Azad. Providing new insights into his life and multi-dimensional personality, it discusses at length ideology and perception, his concept of nationalism and his views on national education.

Sayyidain, K.G, "Maulana Azad's Contribution to Education", The Maharaja Sayajirao University, Baroda. 1961

The book presents the information of Maulana Azad's work as an Education Minister. This book is very useful to understand the views, vision, philosophy and works of Maulana Azad.

Hypothesis

The concept of education laid down by Maulana Abul Kalam Azad is synthesis of indigenous and Western education his vision of Modern India was the reflection of his idea of modern education – and India marching towards technology and achieving heights science and technology but preserving its culture and heritage.

Methodology and Research Design

The major portion of the sources of this topic "Educational Philosophy of Maulana Azad" is based on Primary and Secondary sources available at various libraries like National Archives of India, National Library Kolkata, Maulana Abul Kalam Azad Museum Kolkata, Pt Sundarlal Sharma Library Raipur, Central Library Raipur. Only after deep study of all the sources conclusion has been drawn.

Education for Democracy

Education for democracy is very essential element, that has the potential to build the knowledge to catalyze responsible and effective participation of citizens in public life and government policies. The role of education lies not just in disseminating knowledge, but in sculpting the fabric of a nation.

We are living in a democratic era of civilization. Our country had emerged on August 15, 1947 as world's largest democratic republic.¹ Democracy is a way of life and not a mere political arrangement. It is based on the principle of equal freedom and equal rights for all regardless of race, religion, sex or economic status.²

Maulana Azad put into operation programs of social action designed to release democratic ideals that lie at the base of our tradition. He wanted to Educate people of our country for democratic citizenship.³

According to him, the success of democracy does not depend upon Legislative buildings and massive structures of Parliament houses, but it rests upon the quality of the citizens devoted to democratic values.⁴ This is only possible when our citizen has a knowledge of their democratic rights, and it is possible only through education.

Maulana Azad pin-pointed his efforts for the democratization of education, through which he wants to teach Indians what democracy is and what it is not, how to practice democracy and what its features are?⁵

The very serious problems in any democracy is when the electorate either is poorly informed or improperly informed on the issues. Only educated person can understand the major issues facing the country, and they can only sort out the candidates that

have the ability to govern responsibly. It is right to say that the best vote is one cast by an educated, well informed and interested patriotic citizen. This will ensure the success, progress and longevity of his nation.

According to him the prime objectives of democratic education are to promote a sense of devotion to democratic values, and also build the positive feeling of patriotism.⁶

It is a challenging responsibility with education to carefully train every citizen for democratic citizenship. Some of the important values and principles of democracy are respect for individuality, equality, toleration, cooperative living, faith in change through persuasion. The functions of education are to inculcate these values in the pupils.⁷

Maulana Azad emphasized that, in a democratic society, educational planning should be done in such a way that each individual member is made capable to shoulder social responsibilities efficiently.⁸

Maulana Azad wanted to encourage the action of democratization. Because he knows that it is one of the basic indicator of social development. Educated citizens make democracy to function well.⁹

It is very important that the pupil be educated so that they will have a foundation in the history of their country, to have understanding of their values and principles of the country, and also about the leaders, how they govern, what they did? And how they lead our country in past?

Maulana Azad also felt that it is necessary to wipe out the illiteracy of 50 years and make our people efficient, productive and responsible citizens of a democratic state. According to him, the constitution gives powers to the people, but if this power is to be exercised with wisdom and foresight, it is necessary that the people must have the requisite knowledge about it.¹⁰

If you don't have a knowledge of something, it is very easy to makes you fool. In a same way if the person doesn't have a knowledge and unaware of their rights and democratic values, they can easily be fooled by the political leaders. Then it will be easy for the political leaders to miss use their political rights, and then our country will be going to suffer. Education has a positive role in democracy as it helps in active participation of the citizen in policy making.

Education for Development

Maulana Azad began his career as a skillful Journalist, with a remarkable insightful eye on a large number of burning issues. One of the issues he held dear was education, with an emphasis on scientific and technical education, which he felt was indispensable for the development of a country colonized and exploited for over 150 years. This commitment of Maulana Azad can be amply seen in the pages of Al-Hilal as early as the second decades of twentieth century. He systematically pursued education as a discipline from a very early age. His involvement with the Aligarh Movement and the Nava-Tul-Ulum of Lucknow gave him an opportunity to articulate his views on educational affairs.¹¹

Education is the most powerful weapon, that can change the world. Every aspect of development is linked to education and knowledge. Well delivered education promises employment, better earnings, health and strong economic background.

In his speech delivered at the 19th Meeting of C.A.B.E, New Delhi on March 15, 1952, he emphasized on the importance of the development of our education system in such a way which will create a better and happier India. He said, unless the younger generations develop the necessary ability character and idealism, all the schemes that we are preparing for the progress of the country will remain only paper project. He therefore convinced that one of the main task before us in the next five years is the development of our education in a way which will give us the citizens we need for the creation of a better and happier India.¹²

Teachers are makers of future citizen of nation. A teacher is a guide, who can mould the lives of students by guiding them towards the right direction. We can say that teacher have the capability to transform students into responsible citizens of the nation. So it is very important to have a good teacher. Maulana Azad knows its importance so he wanted to give nation a group of professionally trained teachers, to make nation's progress in the right direction.¹³

Maulana Azad vision was to empower youth with the skills and opportunities. He wanted to make an effort to build careers that create a better future for themselves, their communities and for country as well. There is no doubt that education can affect a person's future. Many job opportunities are opened for those who are more educated.

Addressed to the General Conference at New Delhi on November 5, 1956. Maulana Azad said that there is growing recognition throughout the world that education does not mean the cultivation of the mind and the intellect alone. It also entails the all-round development of personality in the context of social and economic progress of the community.¹⁴

Maulana Azad was very much influenced with the teaching and thought of Mahatma Gandhi. According to him education is a dynamic concept. He suggested that education should be self-supporting. By education he meant an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is only one of the means whereby man and woman can be educated. Literacy in itself is no education. he wanted to begin the child's education by teaching them a useful handicraft and enabling it to produce from the moment it begins its training. Thus, every school can be made self-supporting, the condition being that the state take over the manufacture of those schools.¹⁵

Maulana Azad also emphasized on the same thing. He says that we should organize our system of education that the majority of our people, having passed through the secondary stage, are able to engage themselves in the various professions, industries, handicrafts, etc.¹⁶

Education and development are correlated with each other. Without education we can't imagine

that the country is developing. Efficiency to derive desirable results comes with knowledge. Knowledge is everything. If we wanted a sustainable development, then it is important to educate our masses. With this all development, he becomes a responsible, dynamic, resourceful and enterprising citizen of strong good moral character who uses all his capacities to develop his own, self, his society and his nation to the highest extent by contributing his best to national honor, national glory, national culture and national civilization of which he is an integral part.

Education for National Integration and Secularism

National integration includes the feeling and sentiments of its citizens which govern their political and public behavior. A nation is said to be integrated if its citizens, may be belonging to any caste, community, religion, language and state, have feeling of oneness, share each other joys and sorrows, smile and tears and have an interest in the welfare of the nation as a whole.

India is a country with many diversities. People belonging to different religions, castes, creed, languages and cultures live here. National integration is the only way for the unity of our country. Education is a very important key factor in the national integrity. It provides knowledge that is very essential for national integration. It aims at creating a feeling among rising generations that the country and her resources belong to them.

Prime Minister Pt. Nehru views that, Political integration has already taken place to some extent, but what I am after is something much deeper that this- an emotional integration of the Indian people so that we might be welded into one, and made into one strong national unit, maintaining at the same time all our wonderful diversity.¹⁷

One of the main objective of education should be to promote national unity on the basis of a rich diversity of cultures and beliefs. Maulana Azad supported this idea and stressed the importance of text books and reading material especially in History, Civics, Geography and Literature for promoting nationalism and the idea of unity in diversity. He wanted the world to know that India is a secular country inhabited by followers of all the major religions of the world. He proudly observed That the acceptance of unity in diversity has been India's motto throughout the ages. The essence of this principle is a large and wide heart toleration in which differences were recognized and given their due. The Indian genius has always recognized that truth has many facts and conflicts and hatred arises because people claim a monopoly of truth and virtue.¹⁸

Different subjects are to be taught to achieve international understanding rational thinking, objective outlook and scientific attitude can be possibly developed through teaching of various subjects which are essential for the development of globalism.

He knows the importance of History, and why it is important to taught it in school. While addressing to the General Conference that held at New Delhi on November 5, 1956, he said,

"in most countries history is often another name for national self-glorification.....the teacher of

history must be reoriented, and has taken action in this behalf, its project for a scientific and cultural history of mankind will, when completed, be a major contribution to better understanding and fellowship among men and women all over the world."¹⁹

Education gives us the knowledge of what's happening around us, and the maturity to understand that what is right and wrong for us and also for our country. Through education, we also come to know about our glorious past and unity which prevailed during freedom fighting with this one is also to sense with those feeling and develop them. With the knowledge of the past people tend to guard against repeating the same mistakes of life which were done by their ancestors because those mistakes disturbed the communal harmony and national integrity. Maulana Azad emphasized that the selected stories on great personalities of the world must be taught. Maulana Azad said that it is important that people should have the knowledge of their surroundings and environment, to make it more beautiful and healthy, and this is only possible through Geography. Through this we will be able to know how geographical situations have affected the environment and course of history of different countries of the world. Knowledge about the subject geography takes us more near to the feeling of love to our motherland. These subject's knowledge can unite the people and create a bounding, that help in facing challenges face by the country either economic, political or religious. It encourages individuals to work towards the development of our nation.

Maulana Azad showed a sensitive awareness of the place of education in the total national plan. He felt that education is very essential element for us. The right attitudes and ideals, the security and welfare of the community is somewhere related with it. He wanted to reconstruct the national education to create a unity among all our people.²⁰

Maulana Azad held that there was no lack of talent, scientific or otherwise, in India, and it only needed proper encouragement and cultivation. He had anticipated a basic pattern of social education for all. He focused on indivisible unity of Indian nationhood amid diversities. He believed that the content of education to train up forthcoming generations with qualities of vision, courage, tolerance and integrity. He made a distinction between social education on the one hand and sociology and social welfare on the other.²¹

We can say that this ideology of Maulana Azad is applicable in present scenario. India is country with full of diversity. People are being partition with regards to the caste discrimination and giving the priorities to their community people, also the unwanted political ideologies created in the name of caste, all these kinds of things should be avoided by providing the education to all and made them to understand the actual reality of the current politics, the peoples from different states will be united and their view on seeing the other state peoples will have focused in a broad minded way.

The main objectives of Maulana Azad's life were to establish communal unity and to provide

proper education and training for India's welfare. He understands that in a plural society an element of mutual understanding and tolerance should always be upheld through institutional education. He set about promoting a balanced outlook among the Indians and to fill their hearts with love and tolerance for each other.²²

Maulana Azad dislikes narrow minded men. According to him these types of people are the barrier in the advancement of nations. He believes that it is our duty to keep ourselves free from this disease in this new era of Independence, because there is nothing more dangerous by this for the healthy growth of national life.²³

It is only through education that moral ideals and spiritual values, as aspiration of the nation and its cultural heritage is transferred from one generation to another.

For Tolerance, he says, it is the main feature of Indian Civilization, Other nations must learn a lessons from us. We can say with pride that tolerance is the main path of our Ancient Civilizations and we have been steeped for thousands of years in it. The highest school of Vedantism flourished side by side with agnosticism and atheism. Many thinkers of the modern world avow that this is the great message of ancient Indian civilization which the world has yet to learn.²⁴

The sources of diversity in India may be traced through a variety of ways, the most obvious being the ethnic origin, religion, castes, tribes, languages, social customs, cultural values and beliefs etc. but the most often noticed feature of our country is 'Unity in Diversity'. She has accommodated different elements of society without letting them lose their separate identity. Our country provides us, enough freedom to practice our own way of life. Our education system is built in a manner that provides us the broad knowledge of it. We could say this that Maulana Azad vision was clear into this concept. He knows that being informed, being educated, being knowledgeable and being good and wise all happen through education only.

Education for Internationalism and Global Citizenships

The concept of international understanding in Indian philosophy is as old as the concept of mother and child relationship in human civilization. Ancient Indian philosophy teaches us that all people must consider the whole world as family and follow the principle of universal brotherhood. International understanding means in a sense world citizenship. It implies mutual understanding, faith and respect among the various nations or countries of the world.²⁵

Whatever is happening in one country, inevitably has its repercussions felt in other countries as well. This has necessitated mutually good and cordial relation amongst the countries of the world, which is termed as international understanding.

International understanding implies respect for human rights and dignity, as sense of the solidarity of mankind, international cooperation and to live together in peace with one another. Thus,

international understanding is equated with world citizenship.²⁶

Education has a definite role to play in promoting world unity and global citizenship. Education for all is thus the expression of an aspiration and a desire on the part of the world-consciousness to create a universal society of enlightened persons with understanding, fellow feeling, an attitude of cooperation, helpfulness and sharing, and such other positive traits.²⁷

Maulana Azad felt that fundamental education for the peoples of the world is one of the surest way of securing international peace.²⁸

Education prepared a child for responsible life and effective participation in countries affairs and also field the spirit of understanding, peace, tolerance, equality of sexes and friendships among all peoples. Maulana Azad frontier less humanism is also reflected in his view of the role of education in international understanding in preparing the students for living in an interdependent world.²⁹

He had welcomed the establishment of the UNESCO because it promised to promote better understanding and co-operation in the creative and peaceful field of education, Science and Culture, whose promise could only be fulfilled through sharing on the largest scale.³⁰

Addressed to the General Conference at New Delhi on November 5, 1956. He said that in past, the main reasons of clashes were territorial, religion, race or economic. In the 18th and 19th centuries, wars in Europe were fought on the founds nationalism and language. Outside Europe, there were many wars which resulted from the colonial ambitions of the Western countries. Very soon the world was divided into nations of 'haves' and 'have-nots'. These colonial struggles culminated in world war 1. Further he said that after the second world war, the world was divided into two frontiers, east and the west. But the thing that is very important is that, today the whole world wanted peace and sharing the common platform of brotherhood.³¹

Maulana Azad presents that today we share a common brotherhood of free and equal nations which alone can make true international understanding possible. The world has not suffered in vain. The travails of war have led to the birth of a new and resurgent Asia. That is how we have today this resplendent gathering in an Asian capital where representatives of Europe and America are meeting Asian and Africans on terms of complete equality to discuss the common problem of the world.³²

He believed that it has become increasingly important of promoting better cultural understanding among different peoples and regions. One of the main causes of international tension and misunderstanding is ignorance and prejudice.³³

Ending with the lines of Maulana Azad, "*if men were rational, there has never before been a better prospect for peace than there is today...*"³⁴

Conclusion

In the end we may conclude that Maulana Azad knows that only by the education of democracy, their citizen will cast a meaningful vote. The

democracy can't be celebrated in absence of civilized solution for growth and development issues. Education contributes to growth and development of society. With the growth and development of individual, the society also develops to higher and higher levels of attainments. He knows that if people acquire education they tend to make informed decision and this helps to avoid conflict in the community and the nation at large. Some where it is very important to have this knowledge, Knowledge of national integration and secularism, and that is only possible through education. through his work and speeches, he emphasized that education is a big platform that promotes peace. Yes we can use education as one of the most powerful tools we can implement in our global efforts to promote world peace. Education breeds the way of thinking and this is the way to get peace.

Endnotes

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